RELATIVE CONTRIBUTION OF PSYCHO-SOCIAL PREDICTORS OF LIFE SATISFACTION AMONG MIDDLE AGED WORKING MEN AND WOMEN

A

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INTRODUCTION

Middle adulthood is often a productive stage of life span in which people attain their greatest accomplishments and life satisfaction. Their generaloptimistic outlook enables them to cope successfully with the physical changes of midlife. It is mainly a time of self-evaluation. The person must be practical and realize that life has its own merits and demerits. Middle aged people try to achieve the goals made by them, to enhance their satisfaction. In fact, middle aged people have to face many responsibilities and are often stressed to fulfil their desires, but reaching at the middle age of their life span, they become so experienced, that they can face the new challenges of life. The happiness and life satisfaction in middle age can be assessed on the criteria of achievement, emotional state, physical and psychological change in personality, social support etc. Since the results of previous studies are unequivocal, it is still not very clear whether spirituality, emotional stability, attachment and social support are related to life satisfaction or not. Therefore the investigator has planned a correlational research to study the contribution of these variables in the prediction of life satisfaction among middle aged people.

Middle age is generally considered to be extending from age forty to age sixty. It is customarily subdivided into early middle age which extends from age forty to age fifty and advanced middle age which extends from age fifty to age sixty. Good mental health acquired in adulthood will go long way towards easing the adjustment to new roles and new social expectations of middle age. Middle age is often filled with heavy responsibilities and multiple demanding roles. Usually most of the adults feel competence to handle running household, departments or enterprises and perhaps caring for growing children and aging parents or starting new careers (Gallagher, 1993., Lachman,2001., Lachman etal, 1994., Merrill &Verbrugge, 1999).

There are many problems which a middle aged person faces and which makes this phase of life extremely difficult. These problems may be discussed as under:

Midlife Transition or Middle Age Crisis: Transition always means adjustment to new interests, new values and new patterns of behavior. Adjustment to changed role is even more difficult than adjustment to changed physical condition and changed interest. The middle age transition is a period of personal evaluation that comes sometimes with the

realization that one's life is about half over. It is sometimes difficult for middle aged individuals to ignore other fundamental changes. During middle age Kimmel (1974) has identified three common and almost universal developmental crises which are as follows: First, the parenthood crisis characterized by the "where did we do wrong?" syndrome. This crisis occurs when children fail to come up to parental expectations. Second, the crisis arising from dealing with aging parents. Many middle aged people, in trying to cope with the problems of their aged parents, often feel guilty when they fail to keep their parents in their homes. Third, the crisis that comes from trying to deal with death of dear and near one, especially that of a spouse. This way midlife transition can become an uncomfortable time for many people, who may develop a sense of regret.

Sandwich Generation: Emotional strain may come not only from care giving itself but from the need to balance it with other aspects of care giver's life such as a marital relationship (Lund, 1993a), work responsibilities (Antonucci et al. 2001), personal interests, social activities and travel plans (Mui, 1992). The dependence of elderly parents may come at a time when middle aged are trying to launch their own children or if parenthood was delayed to raise them. Members of this generation in the midlife sometimes called the sandwich generation may be caught in squeeze between the competing needs and their limited resources of time, money and energy. The result of these strains may be care givers burnout in the form of physical, mental and emotional exhaustion that affects adults who care for aged relatives (Barnhart, 1992).

Empty Nest & Boredom: Middle age is the time of the empty nest. Their children no longer want to live under the parental roof except in some cases where men and women marry later than average age, or postpone having their children until they are well established in their careers or have large families. Most of the time middle age is the "empty nest" stage. Empty nest period of middle age is far more traumatic for women than for men. It is presumed that all parents grieved when their children left the nest and that mothers grieved more than fathers (Troll, Miller &Atchley, 1979). Middle age is often the time of boredom during late forties and fifties when men become bored with the daily routine of work and family life that offers very little excitement.

A Time of Achievement: Middle age is a time of achievement. According to Erikson (1967) during middle age, people either become more and more successful or they stand still and accomplish nothing. If middle aged people have a strong desire to succeed, they reach their peak at this time and reap the benefits of the years of preparation and hard work that preceded it. Middle age should be a time not only for financial and social success but also for authority and prestige. Normally, men reach their peak between forty and fifty years. It is, at this point of time that wisdom and intuitive capacity develops in most of the individuals. It is the period when leadership roles for men and women in business, industry, and community organization are the reward for achievement.

Change in Relationship at Midlife: Most middle aged and older adults were optimistic about the quality of their lives as they grew old according to mail survey of 1,384 adults aged 45 and older (NFO research inc.1999). Although they considered satisfying sexual relationship important to the quality of life, social relationships were even more important about nine out of ten men and women. In the longitudinal study the role of marriage as a maker of mental health increased with age, becoming a powerful predictor by age 50 (Westermeyer, 1998).

Middle Age in Indian Perspective: In the ancient society of India age can be classified in the terms of individual's *karma* and *dharma* not by the birth. Every doctrine of ancient India is carved out by the Monk. It is based on scientific and rational reasoning. In the Indian society, the average life of an Indian was considered to be 100 years. According to this, there were four *Ashramas* of *Hinduism,* namely the student life (*Brahmacharyashrama*, birth to till 25 years), the house holder life (*Grihashthaashrama*, 25 to till 60), the retired life (*Vanprashthaashrama*, 60 to till 74), and the renunciant's life (*Sannyasashrama*, 74 to last till death). The goals of every *ashrama*were to fulfil the ideals on which these stages were divided. This system was also beneficial for the society at large.

At the Grihstha stage man needs to pay heed to his social and family life. This phase begins from 25 and lasts till 60 years. Grihashtha is a crucial stage in one's life where man has to balance both his family and social life. To enter the *grihastha* ashram is an opportunity to take responsibility and other exemplary qualities. Taking suitable

responsibility means essentially diminishing the negative emotions and perceptions, such as low self-esteem, feeling of failure, discouragement, etc. An important householder duty is to make wealth and prosperity by ethical means. Charity is one of the essential duties for *grihasthas*. Nourishing spiritually qualified children is the main precedence of married life and their welfare is the main priority of householders. They may develop attachment and a sense of protection and responsibility towards all children in the community not just their own offspring. Regulation is an important feature of spiritual life, especially for householders who have to juggle many different types of responsibilities. Householders require amusement and social life and should develop suitable means, such as spiritually based social gatherings. Household life is to promote regulated sense of enjoyment. A householder should maintain healthy attitudes towards sense of enjoyments, demonstrating neither strong attraction nor inappropriate aversion. Householders should maintain their spiritual priorities (e.g. *sadhana*) as well as upholding their more-worldly obligations.

LIFE SATISFACTION: Experiencing joy is one of the commonest ways in which people define happiness. Joy is the emotional side of happiness, as satisfaction is the cognitive side. Life satisfaction is an overall assessment of feelings and attitudes about one's life at a particular point in time ranging from negative to positive affect (Diener, 1984;Buetell, 2006). Life satisfaction involves people thinking about their lives as a whole including factors such as whether they are achieving their goals or doing as well as other people around them and are happy generally rather than just right now. The sense of enjoyment of life commonly referred as satisfaction, happiness and joy or subjective appreciation of life (Veenhoven, 2004). It is also conceptualized as indicator of wellbeing. Satisfaction in the mind depends on how people think about things and themselves. Judgment of satisfaction depends to some extent on comparisons with the past or with other people; they are also affected by immediate emotional state. Generally it may be construed as a feeling of happiness and satisfaction with one's life as well as satisfied with health, family, friends, finances, work and zest, positive self concept and optimism (Havighurst, 1961).

Life Satisfaction in Indian Perspective: The *vedic* and *Upanishadic* seers and sages were fascinated by the quest for ultimate truth. They understood and defined the ultimate truth with reference to that which is permanent *(satya)* and eternal*(nitya)* rather than which is momentary*(kshanika)* and is doomed for destruction*(kshara)*. Within Indian society there are both material and spiritual worldviews leading to different perspective: Hedonic, Transcendental and Collective (Kiran Kumar,2002a, b, 2003, 2004).

Hedonic view: In ancient India the extreme protagonist of this view was *brahaspti* also known as *lokayata* (which literally means one who goes the worldly way)probably because he supported what most human beings generally think that pleasure is the ultimate goal of life. People should be doing whatever is possible to enhance pleasure and avoid pain and any action done for the sake of pleasure is justified.

Transcendental view: It involves an analysis of the nature and conditions of happiness, satisfaction and fulfilment.Annand&stitaprajanatva are the defining characteristics of happiness and wellbeing from transcendental perspective. It is ideal up held in our traditions as the ultimate goal in achieving wellbeing (kirankumar, 2002, 2003). Thus real happiness and ultimate satisfaction can be achieved only by emotionally stable and balanced persons.

Collective point of view: This lies between the hedonistic and the transcendental perspective. It is socially oriented and is governed by the concept of *dhrama*.*Dhrama* connotes precepts that aim at securing the material and spiritual substenance and growth of the individual and society.

Indian thinkers consider man not only as an organism having animal characteristics, but also as a being who has potentialities to achieve divinity. Upanishad sages treat bliss *(annand)* as the original condition of human beings and equated with pure consciousness or the transcendent self (the *atma*). However the different concepts of happiness and wellbeing are related to different sheaths or self sense (Kiran Kumar, 2003).

FACTORS INFLUENCING LIFE SATISFACTION IN MIDDLE AGE

Number of factors influencing life satisfaction are categorized as physical factor, psychological factor, social factor and environmental factor. Among all these, psycho-social factors play a pivotal role in enhancing life satisfaction in middle age. These factors are as follows:

SPIRITUALITY: Spirituality is the innate property of the human race which provides a hope for insight into the reasons for life and leads to the search for humanity and the whole of existence. It is at the core of every human being. Spirituality and religion both are interconnected but pure spirituality may not bethe pure religion and pure religion may not be the pure spirituality. Both are the ways of transcendence.

Spirituality is considered by psychologists as a drive for meaning and purpose of life. Many psychologists view spirituality as a human need for transcendence and actualization of the potential. Howden (1992) defines spirituality "as the dimension of one's being that is an integrating or unifying factor and that is manifested through unifying interconnectedness, purpose and meaning in life, innerness or inner resources and transcendence." Spirituality means being sincere and truthful to one self (Vijayaragavan&Balachandra, 2007). If an individual is spiritually strong, he/she will lead a harmonious and peaceful life. Such type of individual will see the silver lining in every cloud. They will be able to maintain or even probably enhance positivity even in the adverse circumstances and carry out their activities. Tanyi (2002) uses the word 'connectiveness' while discussing the concept of spirituality. She defines that this connectiveness relates us with ourselves, with nature and God which gives meaning to life by inspiring and motivating individuals to achieve their optimal being.

Spirituality is concerned more with a personal interpretation of life and the inner sources of people (Heriot, 1992). Spirituality is positively correlated to life satisfaction. Kass, et al. (1991) have found that life satisfaction correlates positively with spiritual experiences and these experiences are also related positively to one's life purpose. Similarly, Zulling Word and Horn (2006) found positive correlation between spirituality and satisfaction with life. Some researchers like Cohen (2002) and Clark and Lelkes (2005) proposed that spirituality and religiosity are important factor for satisfaction with life.

In modern time, spirituality has acquired a new meaning. It still denotes a process of transformation but may be seen as separate from religious institutions. Spirituality as come to mean the internal experience of the individual. Despite the diversity in the conceptual definitions of spirituality, several common defining characteristics can be extracted. The conceptual definitions generally involve a relationship to something that lies beyond physiological, psychological or social human. This relational object of spirituality may be described as "divinity", "a higher power", a "divine being", "ultimate reality", "God" or "God-being" (Burkhardt, 1989; Dyson, Cobb, & Forman, 1997; Emblen, 1992; Larson et al., 1998; Reed, 1993; Thoresen, 1999). The experience associated with this relational aspect of spirituality can be described as transcendent or transpersonal in nature (Emblen, 1992; Reed, 1993; Vaughan et al., 1996). True spirituality is one which enables the individual to transcendent to the highest level piercing through all barriers such as caste ,creed, color, religion, gender, time, space and so on. Spirituality goes even beyond religion which could just be a means to achieve transcendence. Spirituality is a state of mind and it is universally accessible. In 2000 Hill, et al. defined "spirituality as the feeling, thoughts and behaviors that arise from a research for the sacred."

Saundra and Hughey (2003) conducted a study on life satisfaction. The women reported higher levels of religiosity than spirituality, which correlates significantly with life satisfaction. Spirituality contributed to the life satisfaction of African-American women at midlife regard-less of age, income or education.

Khatoon and Mikhtar (2003) conducted a study on relationship between life satisfaction and spirituality among male and female prospective health caregivers from Aligarh Muslim University.The results revealed that there was a significant positive relationship between life satisfaction and spirituality among MBBS males and female students. Recently psychologists have started realizing that spirituality has an important role in restoration, maintenance, promotion of health wellbeing, and life satisfaction (Kaufman etal. 2007, Latha&Yuvraj 2006).

EMOTIONAL STABILITY: Emotion is an important part of individual's life. Every event in life is affected by emotions. In fact satisfaction with life is also depending

upon emotions. A person who is emotionally stable is calm, peaceful and enjoys life in a better manner. At the quantum of emotion, one polar is neuroticism and other is emotional stability.Individuals who score low in neuroticism are more emotionally stable and less reactive to stress. They tend to be calm, even-tempered and less likely to feel tense or rattled. Individuals who score low on neuroticism generally report more happiness and satisfaction with their lives. Emotional stability distinguishes individuals who are laid back and relaxed from those who are easily stressed and in touch with their emotions. Emotional stability means able to remain calm in a crisis and tendency to be happier. It refers to the state of being able to have the appropriate feelings about the common experiences and being able to act in a rational manner. Stability means to be emotionally and physically predictable and not readily moved.

Suh, etal. (1998) investigated the relative importance of emotions versus normative beliefs for life satisfaction. Judgments were compared among individualist and collectivist nations in 2 large sets of international data.The result showed that emotions were far superiorpredictors of life satisfaction to norms in individualist cultures, whereas norms and emotions were equally strong predictors of life satisfaction in collectivist cultures.

In a studyHills and Argyle (2001) found that difficulty could be resolved by the reversal of neuroticism into an alternative and positive concept of emotional stability. In bivariate and partial correlation, emotional stability was more strongly associated with happiness than extraversion and accounted for more of the total variability in multiple regressions. Emotional stability was also the greater correlate for a majority of the 29 items of the Oxford Happiness Inventory and was foundsole significant predictor of happiness of people.

Lui (2013) found that Individuals are expected to mature with increasing age. Using data of a representative sample of Germans (N = 14,718) who gave information about their Big Five personality traits twice over a period of 4 years. Dual latent change models suggest that more satisfied (compared to less satisfied) individuals experience more positive changes in Emotional Stability, Agreeableness, and Conscientiousness and the positive changes in life satisfaction are associated with positive changes in personality.

In a study Wang (2012) found that spirituality and its subscales (self-awareness, the importance of spiritual beliefs, spiritual practices and spiritual needs), five personality traits (Extraversion, Agreeableness, Conscientiousness, Emotional Stableness and Openness to experience) all have positive correlations with life satisfaction, spirituality and its subscales have positive correlations with five personality traits as well. Emotional stability among Big Five Factors Model definitely mediate the correlations between spirituality and life satisfaction. It means spirituality will go through emotional stableness and then upgrade life satisfaction.

ATTACHMENT:Attachment usually creates a kind of dependence towards the things, objects and persons as mother-children relationship, in which people develop a mental set or bond with the things and believe that it is essential for their happiness. Attachment means holding things dearly as one cannot live without them or one's existence and happiness depends upon them. It is an invisible bond that ties one to the external world and determines his action and reaction, joy and sorrow, success and failure.The roots of research on attachment began with Freud's theories about love but another researcher is usually credited as the father of attachment theory. John Bowlby devoted extensive research to the concept of attachment describing it as a psychological connectedness between human beings (Bowlby, 1969). Bowlby believed that there are four distinguishing characteristics of attachment. **(a)Proximity maintenance:**The desire to be near or to whom people are attached.**(b)Safe haven:** Returning to attachment figure for comfort and safety in the face of a fear or threat.**(c)Secure base:** The attachment figure acts as a base of security from which the child can explore the surrounding environment.**(d) Separation distress:** Anxiety that occurs in the absence of the attachment figure.

Indian Concept of Attachment: Sometimes attachment and Moh are used interchangeably. Moh has its Sanskrit roots in simple terms and it may be defined as an attachment to materialistic values and worldly relation. It can be manifested as illusionary love resulting in the soul being bound or shackled. Moh is considered to be one of the five evils often referred to as the five thieves or the self indulgent vices of ego. The Bhagavad-Gita identifies attachment as the root cause of our deluded behavior. It

explains how the triple *gunas* (qualities of nature namely *sattva* or purity, *rajas* or vitality and *tamas* or inertia) influence the nature of our attachments. When*sattva* (purity) is predominant, people are attached to virtue. When *rajas* (vitality) is predominant, they are attached to action and when *tamas* (darkness) is predominant, they are attached to inaction or inertia. So in truth everyone is attached to something or the other, irrespective of the virtues, inner disposition and social status.Buddhism also recognizes attachment as the root cause of all suffering. Attachment results in our cravings which lead to suffering as one fails repeatedly to attempt the objects of sensual pleasure and avoid the opposite. The very uncertainty of life does not guarantee that person will always remain happy, enjoying the pleasant and avoiding the unpleasant. So, from a Buddhist point of view, attachment is essentially a problem of wanting not seeking and choosing. It is about preferences and choices, desires and dreams. Since things do not always happen as expected, one suffers perpetually from the fear of the unknown, the unpleasant and the uncertain. Bogged by the weight of the past and the anxieties of the future, one fails to experience the beauty and serenity of the present moment and flow of life.

Types of attachment:

Physical Attachment: Attachment to one's body, color, shape, physical fitness, health, sexual desire. It also includes all the material things such as money, house, place, land, nature, clothes, food, people, pets, possessions, luxury etc.

Mental Attachment: Attachment to particular emotions, one's identity, family name, family status, family background, caste, race, nation, gender, language, color, relationships, social status, power, prestige, fame, habits, hobbies, daily routine, rules, procedures, religion, scriptures, virtue, morality, opinions, judgments, beliefs, prejudices etc.

In a study Deniz andIsike (2010) found that secure attachment style was the unique predictor of positive affect while fearful and preoccupied attachment styles significantly predicted negative affect. Regarding life satisfaction there was a positive correlation with secure attchment style. However the unique predictor of life satisfaction was preoccupied attachment style. Another study Botha andBooyen (2013) found that level of family

functioning as well as the level of attachment and changeability is positively associated with life satisfaction and happiness.

SOCIAL SUPPORT: Social support is an essential source in maintaining happiness and satisfaction. People are emotionally, socially, financially and physically dependent on others. Supportive network contributes sense of security, positive evaluations of life experiences, personal worth and competence, which in turn enhances the health and satisfaction with life (Singh, 2005). People who have strong social support are more satisfied with their lives. Social support is usually defined as the existence of people on whom one can rely, people who let us know that they care about, value and love us. A broad definition of social support is the "resources provided by others" (Cohen &Syme, 1985). These supportive resources can be emotional (nurturance), tangible (financial assistance), informational (advice) or companionship (sense of belonging) and intangible (personal advice). Support can come from many sources, such as family, friends, pets, organizations, coworkers, etc. Barrera et al. (1981) specify that social support refers to the ‘‘various forms of aid and assistance supplied by family members, friends, neighbors and others,’’ which broadly encompasses a multitude of social interactions. Middle age is the age of achieving civic and social responsibility. How successfully middle aged people make themselves master in this task will affect not only their social adjustment but also their personal adjustment, happiness and satisfaction with life.

Social support can be categorized and measured in several different ways. There are four common functions of social support: (a) *Emotional support generally* comes from family and close friends. Itis the offering of empathy, concern, affection, love, trust, acceptance, intimacy, encouragement or caring. It is the warmth and nurturance provided by sources of social support. By emotional support the individual can know that he or she is valued. It is also sometimes called esteem support or appraisal support. (b) *Tangible support* is the provision of financial assistance, material goods or services. It is also called instrumental support. This form of social support encompasses the concrete and direct ways that people assist others. (c) *Informational support* is the provision of advice, guidance, suggestions or useful information to someone. This type of information has the potential to help others in solving the problem. (d) *Companionship support* is the type of

support that gives someone a sense of social belonging. This can be seen as the presence of companions to engage in shared social activities. Enacted support refers to actual received support, whether it is received emotional support, tangible support or informational support (Barrera 1986). Enacted support and well-being share a complex relationship. Some research showing a small positive relationship between enacted support and psychological well-being (Finch et al.1999; Washington &Kessler 1986).Numerous studies concluded that good and close relationships with other people – partners and spouses, parents and children, kinsmen, friends, neighbors and workmates are the major sources of life satisfaction (Haller &Hadler, 2006).

Young (2006) conducted a study to explore the relationship between social support and life satisfaction for people with long-term mental illness. Research sample included 146 subjects, coming from two large residential homes in Hong Kong. Results show that different sources of social support have different effects on individual's life satisfaction Emotional and instrumental supports from staff and friends have different predictive power and importance on individual's life satisfaction. These findings suggest that strengthening staff and friend's support could improve life satisfaction for people with long-term mental illness. Smith (2003) investigated the mediating role of social support to the relationship between religiosity and life satisfaction on the 200 Korean immigrant older adults in New York. It is found that greater religiosity was related to greater life satisfaction and social support partially explained the positive relationship between religiosity and life satisfaction.

The vast majority of psychological research has shown that many factors contribute to an individual's life satisfaction. Some of the key factors for life satisfaction in midlife are spirituality, emotional stability, attachment and social support. Therefore the investigator has decided to employ a correlational research to study the contribution of these variables in the prediction of life satisfaction of middle aged people.

METHOD

AIM

To study the contribution of spirituality, emotional stability, attachment and social supportin the determination of life satisfaction among middle aged working men and women.

HYPOTHESES

- There exists a significant correlation between spirituality and life satisfaction among middle aged working men and women.
- There exists a significant correlation between emotional stability and life satisfaction among middle aged working men and women.
- There exists a significant correlation between social support and life satisfaction among middle aged working men and women.
- There exists no significant correlation between attachment and life satisfaction among middle aged working men and women.
- There would be a remarkable contribution of spiritualityas compared to emotional stability, attachment and social support towards life satisfaction.

OPERATIONAL DEFINITION OF THE TERMS USED

Life Satisfaction: Life satisfaction may be construed as a feeling of happiness and satisfaction with one's life such as present status and activities. It is a degree to which individuals judge the qualities of their life favorably and it can be equated with happiness, gratification in the different life concern.

Spirituality: Spirituality is the essence of an awakening knowledge for transcendence and actualization. It gives meaning and direction to human beings to deal with the vicissitudes of existence. Spirituality may or may not go beyond religious affiliation that strives for inspiration, reverence, meaning and purpose in life.

Emotional Stability: A person who expresses his emotion at a suitable placeand time. One knows a sense of expressing emotions accordingly, able to remain calm in crisis, able to act in a rational manner and tendency to be happier and more positive.

S**ocial Support:** Social support is a multiform of assistance and resources provided by family members, friends, neighbors, employer and others. Social support can be categorized as emotional support, tangible support, informational support and companionship support.

Attachment: Attachment means holding things dearly as one cannot live without it or one's existence and happiness depend upon them. It is invisible bond that ties one to the external world and determines his action, reaction, joy and sorrow, success and failure.

Middle Age: Middle age is considered from age forty to age sixty. This stage is often filled with the heavy responsibilities and multiple demanding roles.

JUSTIFICATION OF THE PROBLEM

During last few decades, modernization has drastically changed human life and the genuine enlargement in wealth does not ensure an equivalent increase in the happiness of one's life. In the present scenario, people are actually worried about 'Goods life' not a 'Good life'. These materialistic demands are excreting tremendous pressure in human life. They forget their real purposeand the ultimate goal of life i.e. to be transcendent and merge with the God, Supreme energy, Universal power etc. People are misdirected and confronted with many problems in their entire life such as personal, social, psychological and financial distress etc. Most of the time people try to get rid of their problems and want to achieve the ultimate goal of life. They want to live peaceful and satisfied life. Basically life satisfaction is referred to as a global cognitive evaluation of one's life. However, it is not the objective well-being which is characterized by possessions of maximum worldly objects, but by a feeling of internal bliss and happiness. Further, life satisfaction can be understood as happiness which increases productivity and brings prosperity. It is influenced by disposition, mood, positive and negative affect, emotional stability, spirituality, etc. A middle aged person feels more stress and tries to cope up by balancing his life between needs and the actual fulfilment of needs and desires. Therefore, it has been realized that there is a real need for conducting research regarding

subjective wellbeing of the middle aged individuals. It is viewed that emotional stability and spirituality are strongly connected to achieve higher level of satisfaction. Therefore, the people exhibiting spirituality and emotional stability look at the positive side of hurdles and are able to convert the threats into opportunities which helps them to maintain or even to enhance their life satisfaction. Likewise, social support and attachment may also play a vital role in satisfaction of one's life. Middle age is a critical period of life wherein the people evaluate themselves as to what they gained upto now and what else could be accomplished in future. It is actually a sandwich stage which influences their mood and emotion. Therefore the investigator is curious to know as to what extent spirituality, emotional stability, attachment and social support are important to make life satisfactory and which factor contributes the most tolife satisfaction in middle age.

VARIABLES

Predictor Variables

- Spirituality
- Emotional Stability
- Attachment
- Social Support

Criterion Variable

- Life Satisfaction

Relevant Variables

- Age – 40 to 60 Years.
- Education - At least graduate.
- Individual Income – Rs.30, 000 to 80,000 per month.
- Marital Status – Married, (Living with Spouse)

SAMPLE

The convenient sample of the study will consist of 300 middle aged men and women (between40-60years)working in Bank, Railways and Teaching profession of Agra and Mathura. The sample would include the subjects of middle socio-economic status. Their income would range from 30,000 to 80,000/- per month. All subjects in the sample would be at least graduate. The respondents who are suffering from any chronic diseases like cancer; arthritis etc. will be excluded from the sample. Divorced and separated couples will not be included in the sample of the present study.

RESEARCH DESIGN

In the present research, a correlational design would be applied to study the contribution of spirituality, emotional stability,attachment and social support in the determination of life satisfaction among middle aged.

TOOLS

1. LIFE SATISFACTION SCALE

(a) P.G.I WELL-BEING By

Moudgil,Verma, Kaur and Pal(1986).

The original P.G.I well being scale has 20 items in simple English constructed on the lines of scale by Fazio (1974) and Dubey(1970). The present modified scale by Mougil, Verma and Kuldip in Hindi also consists of 20 items.

Reliability of the Test: The obtained indices of different types of reliability are as follows:

Inter-rater Reliability	Inter-scorer Reliability	Test-retest Reliability
r = 0.86	r = 1.0	r = 0.86

Validity of the Test: Criterion related validity coefficient of life satisfaction scale against criterion of neuroticism was found to be r = -0.75 which is highly significant. This

indicates that as the neuroticism decreases feeling of life satisfaction or well being increases. Thus test has high criterion related validity.

(b) Diener's Life Satisfaction Scale: Five more questions will be included taken from life satisfaction scale of Diener et al. (1985). The scale coefficient alpha is .85. In a study made by Das and Das (2008) on 35 women, respondents were asked a question 'what they would like to become if they had to take birth again, the majority of the respondents with high satisfaction replied that they would like to be what they are today' i.e. 'my own self'. This indicates high validity of scale.

2. SPIRITUALITY ATTITUDE SCALE

By Husain et al. (2002)

This instrument consists31 items questionnaire of five point likert type format. Items were generated to measure two conceptualized domain of spirituality. (1)Sense of purpose. (2) Maintenance of discipline.

Reliability: Reliability estimates ranged from0.82-0.84.

Validity: The validation techniques used were internal consistency and construct validity. The reliability coefficient reported exceeds the prescribed significance level.

3.DIMENSION OF PERSONALITY INVENTORY

By Bhargava (1994)

This test consists of 60 items which measures six dimensions of personality. The last dimension of this test measures emotional stability.

Reliability: Split-Half reliability of the test for activity for boys, girls and psychiatricpatient is .56, .57 and 0.

Validity: Criterion related validity for activity and passivity dimension of test is .74.

4. BERLIN SOCIAL SUPPORT SCALE (BSSS)

By Schwarzer and Schulz (2000)

The 6 subscales of the BSSS (Perceived, Actually provided and Received Social Support, Need for Support, Support Seeking, Protective Buffering) measure both cognitive and behavioral aspects of social support. Actually Received Support assesses participant's satisfaction with the support that was received within a defined time period.

Reliability: Internal consistencies of subscales are as follows:

Sub Scale	Perceived Social Support	Received Social Support	Need For Support	Support Seeking	Protective Buffering	Actual provided support
Cronbach Alpha	0.83	0.83	0.63	0.81	0.82	0.75

Validity: it shows high positive correlation with convergent measures, such as quality of partnership (0.60) and moderate negative correlations with divergent measures, such as depressive symptoms (-0.40).

5.ATTACHMENT SCALE

By Das and Sharma (2012)

This scale has 21 items related to attachment. Their answers are to be given in the form of yes/can't say/no. Reliability and validity of this test will be calculated by the investigator.

SCORING: Scoring will be done according to the manual related to the test.

STATISTICAL ANALYSIS: In the present research Multiple Regression Analysis will be used to measure the contribution of spirituality, emotional stability, attachment and social supportin determination of life satisfaction.

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